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# Saturday Magazine.

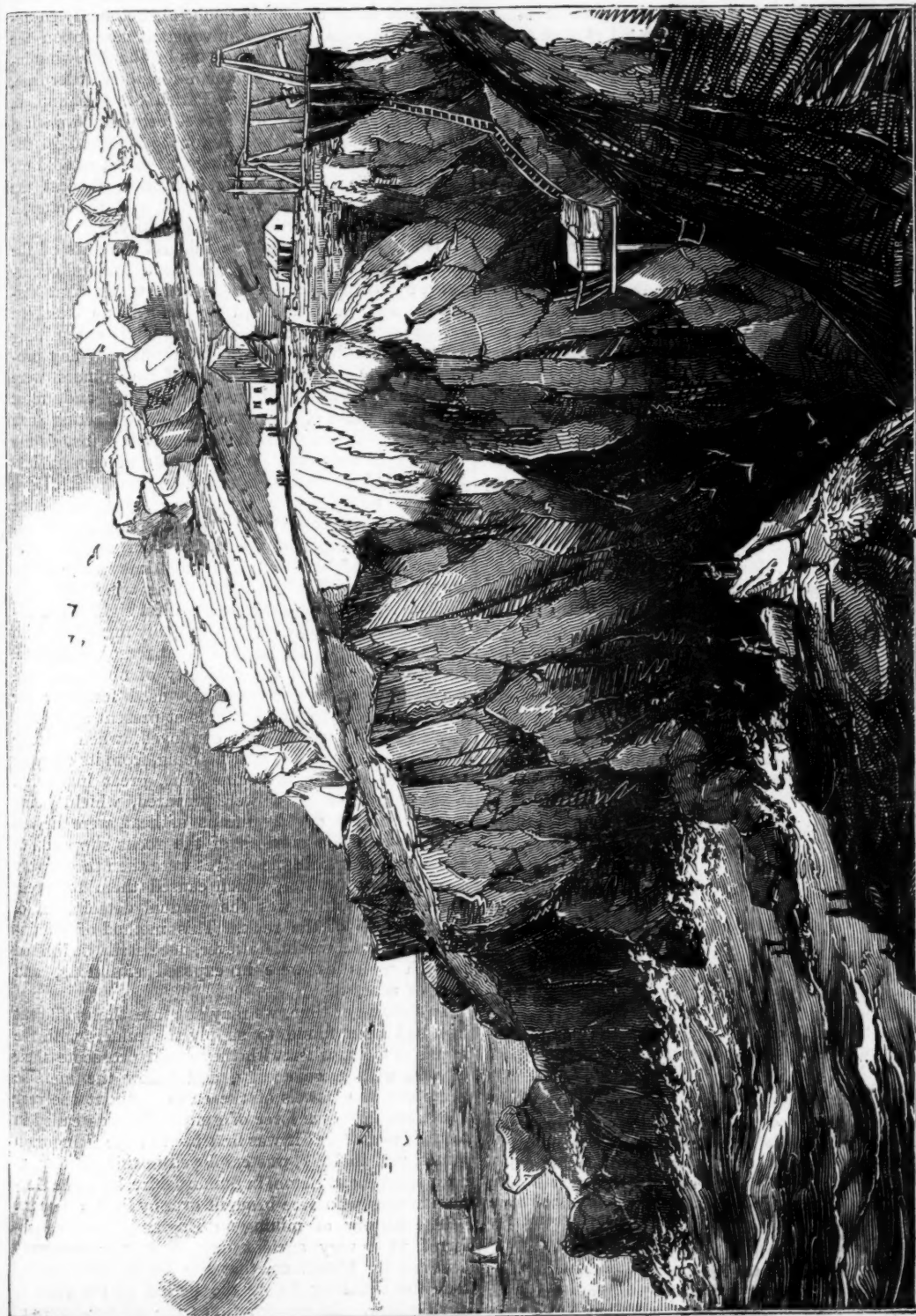
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UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,  
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.



ENTRANCE TO THE BOTALLACK COPPER MINE, CORNWALL.

## THE MINES OF GREAT BRITAIN.

## I. THE BOTALLACK COPPER MINE, CORNWALL.

THE Copper Mine selected as an illustration of the present article, is situated near the village of St. Just, on the north-western coast of Cornwall; and, although far from being the richest or the most extensive of the Cornish mines, its romantic and exposed situation renders it interesting both to the artist and to the man of science. Our view is taken from the sea-side, looking upwards to the ridge of the rock in which the opening of the mine is made. Through the immense mass presented at once to the eye of the spectator, the laborious operations of the miner are to be traced, until his course is lost in the deep and dark recesses of the rock, and we can only follow him in imagination into the very bowels of the earth. In most mines, the shaft, or entrance, commences directly from the level of the earth, and, therefore, the whole of the miner's operations are hidden from view, but in this mine we see at once, that with persevering labour, he has succeeded in cutting through a gigantic rock; galleries and tunnels traverse the interior in every direction, penetrating, in several places, many hundred feet below the bed of the sea; while, beneath the roar of its waves, the intrepid workman is slowly tracing out the course of the veins of ore, whose precious contents are to reward his toil.

The following graphic description of the general appearance of the neighbourhood of a Cornish mine, occurs in an admirable paper on mining in the thirty-sixth volume of the *Quarterly Review*.

To one unaccustomed to a mining country, the view from Cairn Marth, which is a rocky eminence of seven hundred and fifty-seven feet, is full of novelty. Over a surface, neither mountainous nor flat, but diversified from sea to sea by a constant series of low undulating hills and vales, the farmer and the miner seem to be occupying the country in something like the confusion of warfare. The situations of the Consolidated Mines, the United Mines, the Poldice Mine, &c., are marked out by spots a mile in length, by half a mile in breadth, covered with what are termed the *deads* of the mine—i. e., slaty poisonous rubbish, thrown up in rugged heaps, which, at a distance, give the place the appearance of an encampment of soldiers' tents. This lifeless mass follows the course of the main lode, and from it, in different directions, minor branches of the same barren rubbish diverge through the fertile country, like the streams of lava from a volcano. The miner being obliged to have a shaft for air at every hundred yards, and the stannary laws allowing him freely to pursue his game, his hidden path is commonly to be traced by a series of heaps of *deads* which rise up among the green fields, and among the grazing cattle, like the workings of a mole. Steam-engines, and *whims*, (large capstans worked by two or four horses,) are scattered about; and in the neighbourhood of the old, as well as of the new workings, are sprinkled, one by one, a number of small whitewashed miners' cottages, which, being neither on a road, nor near a road, wear, to the eye of the stranger, the appearance of having been dropt down *à-propos* to nothing. Such, or not very dissimilar, is in most cases the superficial view of a country the chief wealth of which is subterraneous.

Early in the morning the scene becomes animated. From the scattered cottages, as far as the eye can reach, men, women, and children of all ages, begin to creep out; and it is curious to observe them all converging like bees towards the small hole at which they are to enter their mine. On their arrival, the women and children, whose duty it is to dress or clean the ore, repair to the rough sheds under which they work, while the men, having stripped and put on their *under-ground* clothes, (which are coarse flannel dresses,) one after another descend the several shafts of the mine, by perpendicular ladders, to their respective levels or galleries—one of which is 990 feet below the level of the ocean. As soon as they have all disappeared, a most remarkable stillness prevails—scarcely a human being is to be seen. The tall chimneys of the steam-engines emit no smoke; and nothing is in

motion but the great *bobs*, or levers of these gigantic machines, which, slowly rising and falling, exert their power, either to lift the water or produce from the mine, or to stamp the ores; and in the tranquillity of such a scene, it is curious to call to mind the busy occupations of the hidden thousands who are at work; to contrast the natural verdure of the country with the dead product of the mines, and to observe a few cattle ruminating on the surface of green sunny fields, while man is buried and toiling beneath them in darkness and seclusion.

The quantity and value of the contents of a mine are in all cases extremely doubtful, frequently entailing, for months together, a constant loss upon the owners, and at other times, as in the following instances, richly rewarding them for their enterprise. HUEL VIRGIN Mine, in the Parish of Gwennap, in July and August, 1757, in the first fortnight's working, produced copper which sold for £5,700, and in the next three weeks and two days, as much as sold for £9,600. To raise the first quantity, it cost the adventurers no more than £100., and the latter, a trifle more in proportion to the quantity.

The first discovery of the mineral contents of the earth, may be attributable to some accidental occurrence; but the perseverance with which that discovery has been followed up, affords an excellent lesson of the value of constant and unremitting efforts, when directed to the attainment of any proposed object. The first labours of the miners were necessarily very limited in their extent; and, most likely, consisted of little else than the collecting such fragments of rocks containing metallic veins, as the violence of tempests, or other natural causes, had separated from their original situation. The value of their newly-acquired treasure, no doubt, soon induced them to extend their exertions, and endeavour to ascertain the place from which these fragments had been detached; this knowledge being gained, other difficulties would present themselves to their view, which would appear at first sight, to be almost insurmountable by men so badly furnished with iron instruments; for there is great reason to believe, that, on account of the difficulty of obtaining and preparing iron ore, copper was used formerly for many purposes, to which iron is at present applied.

One method which was employed, when mining, was in its infancy, is worth noticing, from its extreme simplicity, and at the same time, great ingenuity. Large wedges of wood were prepared, which, being made perfectly dry by means of heat, were driven forcibly into the crevices of the rocks supposed to contain the mineral: the wedges were then thoroughly saturated with water, which caused them to swell, the effect of which was the gradual detachment of large masses of the rock. This method of obtaining the mineral would, however, necessarily be limited to such rocks as were in exposed situations, and easy of access.

In process of time, we may suppose that sufficient iron had been found to supply the miners with the requisite tools, wherewith they could prosecute their labours with more energy, and follow the metallic veins into the bowels of the earth. About the year 1620, the explosive force of gunpowder was called in to their assistance; it was first used in the Hungarian mines, and in 1677, was employed in this country, at a copper-mine at Ecton, in Staffordshire, by some German miners, who were brought over by Prince Rupert.

The history of mining in England, may be referred to a very ancient date, and it is generally believed by historians, that the Phœnicians traded here for tin, long before the period of the birth of our Saviour. In modern times the copper-mines of this country, although known for centuries, and

worked by the Romans\*, when that warlike people were in possession of this island, were not productive of much advantage till the beginning of the eighteenth century; from 1726 to 1735, the Cornish mines produced annually, on an average, about 700 tons of pure Copper. From 1766 to 1775, their average produce amounted to 2650 tons, while of late years, the quantity produced by the same county has exceeded 10,000 tons; but in addition to this, very rich veins of this useful metal have been discovered in Derbyshire and Wales, and particularly in the Island of Anglesea.

Of late years many improvements have been made in the machinery by which the ores are prepared for smelting, or being reduced to a metallic state, which, together with the mode of working the mines, will be the subject of another paper.

\* The remains of several ancient Roman mines are still to be seen near Redruth in Cornwall.

**THE TAJE' MAHAL, OR PALACE TOMB OF AGRA.**—This incomparable structure has been often and variously described, but never yet has any adequate conception of it been conveyed. The principal dome was originally surmounted by a golden spire and crescent, which were stolen by the Mahrattas, and have been replaced by a substitute less attractive to those daring marauders, being now composed of baser metal, gilt. This ornament rises thirty feet above the dome, forming an agreeable and striking contrast to the four stately pillars, which, with a solemn but sublime grandeur, rear their polished shafts at the several corners of the quadrangle. They are composed entirely of white marble, and their spotless surfaces, reflecting the vivid rays of a tropical sun, but at the same time subduing their intensity, exhibit a sober stateliness of effect, only to be felt and understood by those who have witnessed it. These minars are about one hundred and fifty feet high, but considerably slighter than the Monument, near London Bridge.—*Oriental Annual*.

In an account of this extraordinary building, (p. 74 of the present volume,) we inadvertently omitted to state, that the wood-cut by which it is illustrated had been taken from one of the subjects in a splendid collection of *Views in the East*, beautifully engraved on steel, from the drawings of CAPTAIN ELLIOTT.

DIOGENES walked on a day, with his friend, to see a country fair, where he saw ribands, and looking-glasses, and nut-crackers, and fiddles, and hobby-horses, and many other gim-cracks; and having observed them, and all the other finnimbrums that make a complete country fair, he said to his friend, "How many things there are in this world, of which Diogenes hath no need!" And truly it is so, or might be so, with very many who vex and toil themselves to get what they have no need of. Can any man charge God that he hath not given him enough to make his life happy? No, doubtless; for nature is content with a little: and yet you shall hardly meet with a man that complains not of some want; and thus, when we might be happy and quiet, we create trouble to ourselves. I have heard of a man that was angry with himself, because he was no taller, and of a woman, that broke her looking-glass, because it would not show her face to be as young and handsome as her next neighbour's was. And I knew another, to whom God had given health, and plenty, but a wife that nature had made peevish, and her husband's riches had made purse-proud, and must, because she was rich, and for no other virtue, sit in the highest pew in the church; which, being denied her, she engaged her husband into a contention for it; and at last, into a law-suit with a dogged neighbour, who was as rich as he, and had a wife as peevish and purse-proud as the other: and this law-suit begot higher oppositions, and actionable words, and more vexations and law-suits; for you must remember that both were rich, and must therefore have their wills. Well, this wilful, purse-proud law-suit, lasted during the life of the first husband: after which his wife vexed and chid, and chid and vexed, till she also chid and vexed herself into her grave: and so the wealth of these poor rich people was curst into a punishment, because they wanted meek and thankful hearts, for those only can make us happy.—**ISAAC WALTON.**

### POLYNESIA. III.

POPULATION—TRADITIONS—ARRIVAL OF EUROPEANS—MISSIONARIES—DEPRAVED HABITS OF THE PEOPLE—INTRODUCTION OF CHRISTIANITY AND THE CIVIL ARTS—DESTRUCTION OF THE IDOLS—PRESENT CONDITION.

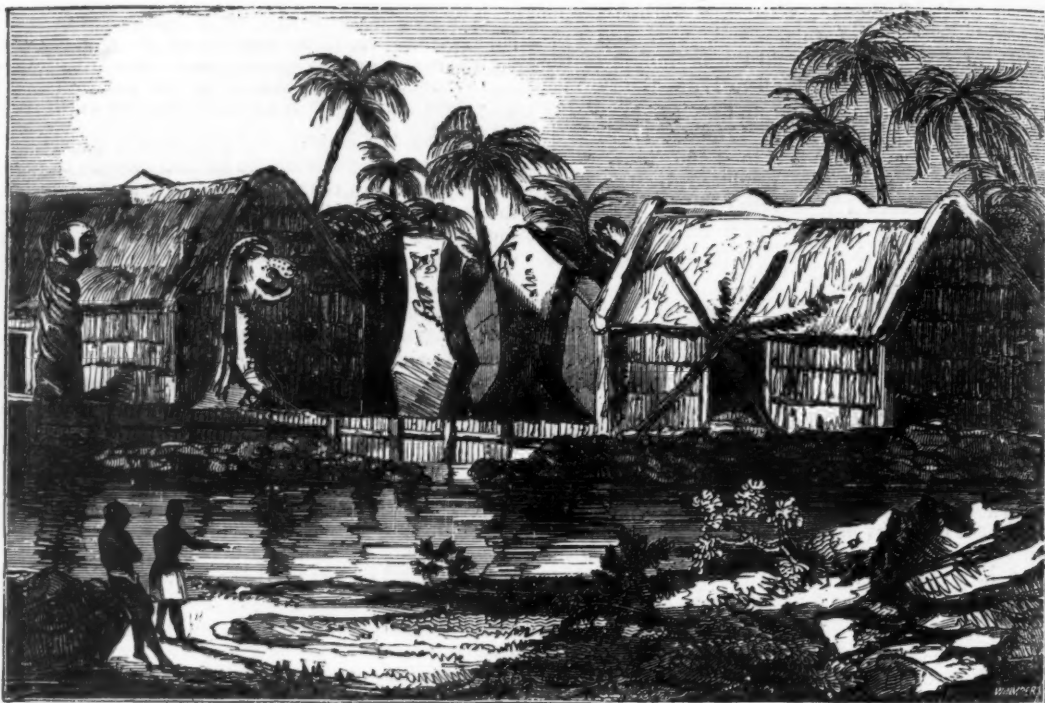
IN tracing the history of these islands previous to their discovery, there are no written records to guide the inquirer. In the absence of these, the conclusions drawn from dark and partly absurd traditions, are not always satisfactory. With respect to Polynesia, we find an extent of geographical surface, so vast as to be called the fifth portion of the globe, covered with innumerable clusters of islands, all peopled by a race having nearly the same language, religion, and general habits of life. Mr. Ellis points out a variety of particulars in which there is an analogy between them and the natives of Sumatra, Java, Borneo, the Brahmins in India, and the aborigines of America, and concludes that America is the source from whence all these islands (which it is certain were once far more populous than at present,) have derived their inhabitants, and that many, which are now desolate and forsaken, were thickly inhabited.

The arrival of Captains Wallis and Cook at Tahiti, was an era in their history. It is a remarkable circumstance, that there had, for many generations, existed a traditionary prophecy, that a *vaa ama ore*, literally, "an out-riggerless canoe," would arrive at the island from a foreign land. The appendage of an out-rigger to the native canoes was considered so essential to their safety, that, although this prophecy was handed down through many generations, few of the natives believed its fulfilment possible, until the English ships made their appearance. The size of these vessels, and the tremendous engines they bore, led the natives at first to suppose they were islands, inhabited by a supernatural order of beings, at whose command the lightnings flashed, and the thunder roared; but when they learned that they were floating fabrics of timber, impelled by the winds alone, they considered that the prophecy was accomplished, and that the canoes without out-riggers had arrived. It is not, therefore, to be wondered at, that the strangers were received by these simple people with astonishment and respect, while the wonders they beheld in the gigantic vessels, the various tools and machinery used by the mechanics, and, above all, the astonishing powers of the fire-arms, led them to consider the English as a superior order of beings. Such was the reception of Captain Wallis in 1767, of Captain Cook in 1769, and of succeeding navigators, until Captain Wilson, in the "Duff," accompanied by eighteen missionaries, anchored in Matavai Bay, in Tahiti, on the 6th of March, 1797.

At this period the utmost enthusiasm had been excited in Europe respecting these interesting people. The reception of the Missionaries was cordial and satisfactory. Their knowledge of the civil arts of life raised them much in the esteem of the natives. The use of the saw, by which a tree was cut into a number of boards; the building of a boat, and above all, the blacksmith's shop, filled them with amazement and delight. Pomaré, the king, one day entered the forge soon after its erection, and after looking some time in silence at the smith, who was hammering away at a bar of iron, caught him up in his arms in rapture, and saluted him by rubbing noses, according to the custom of the country.

The Missionaries, however, soon experienced a grievous disappointment. The florid accounts which had been published in Europe, had raised their expectations too high; and the disposition of the natives to receive instruction had been dwelt upon,





BURIAL PLACE AND IDOLS, IN THE ISLAND OF OWYHEE.

until it was almost universally believed, that they were possessed of all the virtues, and destitute of all the vices, of other people. A more intimate acquaintance with them, soon proved that the usual accompaniments of idolatry, namely, cruelty and vice, in all their hideous forms, were systematically practised, and that the appalling picture of the ancient Romans, drawn by the pen of an inspired apostle, was a faithful representation of man in every age and country, when destitute of a knowledge of the true God. Addicted to war with its most revolting barbarities; murderers of their own offspring, and abandoned to the most beastly sensualities; the whole sanctioned, enjoined, and reduced to a system, by the idolatry of the country, and the example and authority of the priests, it appeared impossible that a handful of strangers should succeed in overturning customs which had existed for ages, and which accorded with the depraved passions of the votaries.

Nor were the Missionaries in a state of safety; they were insulted, their property plundered, and their gardens and plantations destroyed. Eleven of them, accordingly, quitted the island, and sailed to Port Jackson. The remainder continued their exertions, under every disadvantage, some years longer; but the death of King Pomaré in 1809, and a subsequent insurrection against his son, which compelled him to take refuge in Eimeo, was the signal for breaking up the Missionary establishment.

Such was the state of things until 1811, when the Missionaries, who had gone to Port Jackson, returned to Eimeo, at the pressing invitation of the new King Pomaré, who had assumed his father's name, and who still remained there in exile. This seclusion, acting upon a contemplative mind, had led him to deep reflection upon the representations the Missionaries had made of the absurdities of idol worship, and to draw a comparison of its spirit and effects, with those of the religion professed by the Missionaries. The result was a firm determination to make

a public profession of his belief in Jehovah, the true God, and his example produced considerable effect on the minds of the natives. Soon after this event, Pomaré received an invitation from the chiefs of Tahiti, to resume the sovereignty of that island; but, suspecting danger, he declined it.

Two of the Missionaries, however, having visited Tahiti, learned, that their former labours, were beginning to take effect, and that several of the natives had renounced idolatry, and secretly embraced Christianity. The exertions of the king seconding those of the Missionaries, several of the chiefs in Eimeo now declared their adherence to the new religion; Patii, a priest who resided in the same district, publicly burned the idols under his care, and his example was followed by several other of the priests. Vast numbers now came forward to inquire concerning the new faith, both in Tahiti and Eimeo; places for worship were built, schools established, and in 1814, about six hundred persons had renounced idolatry. But these changes did not proceed without opposition. The converts in Tahiti were persecuted with savage cruelty, and many of them were sacrificed to the idols.

In 1815, the pagan chiefs sent a second invitation to the refugees in Eimeo, to return to Tahiti. This was accepted, and Pomaré now departed with a large number of Christian converts. On approaching Tahiti, they found their adversaries on the beach, ready to oppose their landing, and a firing was commenced upon them; but the King sent proposals of peace, which were accepted. All differences were adjusted, apparently, to the satisfaction of both parties, but on the following Sabbath, when Pomaré and about eight hundred of his adherents had assembled for public worship, the firing of muskets was heard, and a large body of armed men, with the banners of their idols, were seen rounding a distant point. "It is war! It is war!" was re-echoed by the assembly, who prepared to run for their arms. Pomaré arose, and requested them to be quiet. He then stated, that

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being assembled for the worship of God, they might consider themselves under His protection, and that they ought not to forsake his worship, even on the approach of an enemy. The assembly then seated themselves, and the service proceeded; and, when it was concluded, they repaired to their tents to procure their weapons. The parties met, and the contest was bloody, but ultimately the idolaters gave way, and fled to their strong-holds in the mountains.

The King's warriors, according to usual custom, prepared to pursue them; but Pomaré prohibited any one from the pursuit, or from molesting those who remained in the villages; for in former wars, it had been the custom to destroy, without distinction of age or sex, all that could be found of the defeated party. The King then sent a chosen band to the temple at Taulilua, where stood the great war idol, *Oro*, with orders to destroy temple, altars, idols, and every appendage of idolatry. To these instructions, he added, "Go not to the little island where the women and children have been left for security; nor to the villages and plantations; enter not into the houses, and destroy not the property of your enemies." His commands were obeyed. Persons and property were respected, but every vestige of idolatry was destroyed, and the idol *Oro* borne in triumph to the camp of the King, who, afterwards, in contempt, fixed it up in his kitchen as a post, whereon to hang baskets of provisions.

Thus fell idolatry in Tahiti. The clemency shown after the battle, by the King, astonished, and won the hearts of his enemies. They remembered the cruelties practised on former occasions, and reflecting on recent events, came to the conclusion, that these new principles of humanity could only have been derived from the new religion. With this conviction, they determined to embrace Christianity; and, so general was this resolution, that in a few weeks, there was not one professed idolater on the island. Similar results have taken place in other islands of the group, where the worship of the true God now universally prevails.

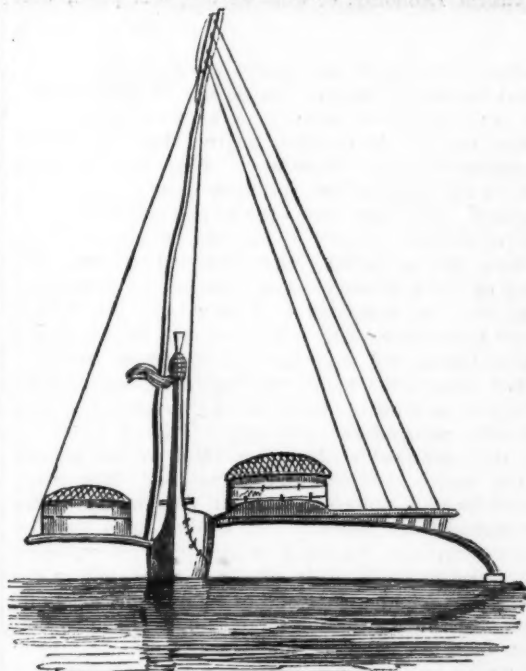
With idolatry, fell the institution of the *Areois*, infanticide, and other practices connected with the pagan system. With the establishment of Christianity, has arisen the desire for knowledge. Schools have been established in every direction, places for worship erected, printing-presses set up, and the civil arts of life are rapidly gaining ground. Instead of living like brutes, huddled together in large numbers in one apartment, amidst filth and vermin, they now build neat cottages, floored and partitioned, stored with furniture of their own manufacture, and surrounded by neat gardens. A more extended cultivation of the ground prevails, while the introduction of cotton, coffee, and tobacco, and the manufacture of sugar from the native cane, and of oil from the cocoa-nut, has provided for more general habits of industry. A new system of civil government, embracing a sort of parliament, chosen by the people, a written code of laws, the appointment of judges, magistrates, trial by jury, &c., have succeeded to the former despotism. A spirit of enterprise begins to prevail, and another generation may probably find the Polynesians competing with their European instructors in several branches of trade. We conclude this sketch in the words of the gallant and intelligent Captain Gambier, who visited these islands in 1822, since which, much greater improvements have taken place.

"At about ten o'clock in the morning of the 20th of January, 1822, the ship being hove to, outside the reef, a party of us proceeded towards the village of Faré. After passing the reef of coral which forms the harbour, astonishment and delight kept us silent for some moments, and was

succeeded by a burst of unqualified approbation at the scene before us. In every direction, white cottages, *precisely English*, were seen peeping from among the rich foliage, which every where clothed the low-lands. Upon various little elevations beyond these, were others, which gave extent and animation to the whole. Industry flourishes here. The chiefs take a pride in building their own houses. The Queen, and her daughter-in-law, dressed in the English fashion, received us in their neat little cottage. The furniture of her house was all made on the island, and by the natives. It consisted of sofas, tables, and bedsteads. There were curtains to the windows made of thin white cloth, with dark leaves stained upon it for a border, which gave a cheerful and comfortable air to the rooms. The bed-rooms were up stairs, and perfectly neat and clean. The sound of industry was music to my ears. Hammers, saws, and adzes, were heard in every direction. Houses in frame met the eye in all parts, in different stages of forwardness. Many boats after our manner were building, and lime burning for cement and white-washing.

"Afterwards, I walked out to the point forming the division of the two bays. When I reached it, I sat down to enjoy the lovely scene before me. I cannot describe it; but it possessed charms independent of beautiful scenery and rich vegetation. The blessings of Christianity were diffused among the fine people who inhabit it; a taste for industrious employment had taken deep root; a praiseworthy emulation to excel in the arts which contribute to their comfort and welfare *had seized on all*, and, in consequence, civilization was advancing with wonderfully rapid strides."

Such was Polynesia, and such is she now.



End view of a Polynesian Boat, showing the Out-rigger projecting from the sides, by which it is kept upright in the water. See also cut in p. 108.

To fear the censures of men, when God is your judge; to fear their evil, when God is your defence; to fear death, when He is the entrance to life and felicity, is unreasonable and pernicious; but if you will turn your passion into duty, and joy, and security, fear to offend God, to enter voluntarily into temptation; fear the alluring face of lust, and the smooth entertainments of intemperance; fear the anger of God, when you have deserved it; and, when you have recovered from the snare, then infinitely fear to return into that condition, in which whosoever dwells, is the heir of fear and eternal sorrow.—JEREMY TAYLOR

SOLID devotions resemble the rivers which run under the earth, they steal from the eyes of the world to seek the Eyes of God; and it often happens, that those of whom we speak least on Earth, are best known in Heaven.—CAUSSIN.

## POLITICAL ECONOMY.

I. Introduction—What is Political Economy?—Statistics—The Arts and Sciences—Religion—Education—Savings' Banks—Provident Societies.

In the present condition of society, almost all men, particularly in the middle and upper classes of life, are Political Economists; although it is true that there are many, who, like the Frenchman, who was astonished when told he had all his life spoken prose, are ignorant of such being the case. The difference between men upon this head is, that the professed Political Economists are those, who have studied the subject with care, surveyed it generally, as well as in its particular details, and availed themselves of the experience and reflection of others. Those who are not *professed* Political Economists, are those who have adopted a notion, it may be right, or it may be wrong, on narrow and uncertain grounds. Persons in almost every class in society, are occasionally called upon to deliberate, to advise, and to act upon questions concerning Wealth, Taxation, Tithes, Wages, the Poor-laws, Public Charities, &c., which involve considerable acquaintance with a peculiar science. There are certain questions, such as Free Trade, Corn-laws, the Money and Banking Systems, which *directly* affect great multitudes, and all of which are branches of one particular science. Whether we call this the science of Statistics, or of National Wealth, or of Political Economy, or what we will, it is plain, that he who has studied it in all its bearings, who has, for any length of time, revolved the opinions of others in his mind, and applied the experience of the past to the condition of the present, must be much better adapted to judge, than he, who, for the first time, applies his thoughts to the single abstracted question brought before him. When the Irishman was asked whether he could play upon the violin, he replied, he did not know—for he had never tried. It is otherwise, however, upon this subject. Those who rush unprepared into discussion or action, upon any of the intricate questions connected with national resources, are assuming that they can play, though they have never learnt. It is not only that they have never learnt, but they strenuously refuse to learn. They change the name, they refuse to acknowledge these to be questions of Political Economy, and then theorize most fatally upon them. Political Economy is the only science which they think comes natural to a man. Medicine, Law, Theology, Mechanics, Chemistry, Dynamics, are all confessedly better understood by those who have studied them, than by those who have not, while Political Economy, which is to the full as difficult as any of these, and in the vastness of its bearings and of its immediate results, surpasses any of them, is thought by them to be best intrusted to chance and inexperience.

There are many causes, besides the increase or decrease of National Wealth, by which the civilization, prosperity and happiness of a nation is influenced. Under the most favourable circumstances of commercial success, the advancement of a nation may be utterly blighted by the influence of one of these independent causes; or in the most depressing political contingencies, it may be sustained by the influence of another. The *Religion* of a country is one of these independent causes. Paganism, unless of a very debased and debasing order, is a thing, humanly speaking, indifferent; it neither furthers nor hinders the progress of civilization. Superstition, by inducing a general narrow-minded and timid bigotry, pious fraud, or spiritual tyranny, is strongly opposed to the advancement of national intellect or prosperity. Spain, at the present moment, is but too unhappy an illustration of this remark.

There is another country nearer home, to which it also peculiarly applies. Genuine evangelical Christianity, on the other hand, has the most striking effect, not on national morality and national habits alone, but, through them, upon national improvement in every respect.

The existence of *Slavery* within a state, is another circumstance by which the prosperity of a country is influenced. Slavery resembles a cancer; it is not only an evil in itself, but rots into the soundest parts of the constitution.

The shape which luxury assumes; the direction thus afforded to industry and capital; the usual mode of working, whether singly or in bodies; the nature of the literature each order enjoys; these, with many other points, have the strongest bearing upon national improvement.

Much has of late years been done in England, regarding the *education* of the people, but much remains to be done. If we compare our condition with what it ought to be, rather than with what it has been, we shall find less reason for self-satisfied exultation, than for increased exertion. Adam Smith urged, thirty years ago, an increase in the number of charity-schools, and an improvement in the matter of instruction: both have taken place to a considerable extent\*, but neither so much as he desired, nor as necessity requires. The elementary parts of geometry and mechanics, would not be of very difficult attainment, and would prove incalculably useful in after-life. Some foundation in Political Economy would prove most highly serviceable; it would not be beneficial to the individual alone, but most advantageous to the public. The lower orders would not in that case be, as now, liable to the misleading of every designing demagogue. Sound knowledge, however trifling in its extent, would protect them from a thousand of the mischievous fallacies now extant and now working. If they were well grounded in the outlines of the science, it would go further towards rendering them provident, than any other scheme which could be devised. He who would really see this a happy and a flourishing country, must spare no pains nor exertions, to induce the labouring class to become provident, "looking before and after with expectation just." Providence, or forethought, consists in a premeditated excess of capital; or, in plainer language, a provident man is one who always calculates his income before he runs into expense, and takes care there shall be something left. A provident man is one who is always prepared; an improvident, is one who, on every little reverse, has nothing to fly to but the parish. Nothing will so effectually preserve the lower orders from the misery of political deceptions, and the more biting wretchedness of improvident habits, as some knowledge of the just principles of Political Economy. Much of this species of information might easily be embodied in interesting compilations of history or travels, or even in works of fiction. Amusement men will seek for, and find; it is a great point, therefore, gained, if amusement can be provided, which shall not be hurtful; but much greater, if positively beneficial†.

The *instruction* of the lower class in religion has never been carried far enough: so far as it might very easily be, and as the importance of the subject demands that it should. One reason for the def-

\* In 1826, there were 8,400 charity-schools, containing 550,428 scholars, under the direct charge of the Established Church; in 1832, these had increased to 12,978, and 900,025 scholars.

† This recommendation has been lately carried largely into effect, and much more closely to the spirit of the original remarks of Archbishop Whately, than of this extract, by the Literary Committee of the Society for Promoting Christian Knowledge.—S.



ciency, perhaps, may be, that religion is seldom viewed as a matter of education, even in the higher classes. Instruction is most carefully bestowed to advance temporal interests, but eternity is left very much to chance. The parent relinquishes it to the schoolmaster, and the schoolmaster intrusts it to the care of the parent. What religion our youth have, is very much picked up at random; and such as our youth are, such must be our men. It is unquestionable but that a more regular and systematic teaching upon this vitally-important subject would be an improvement.

Religious education, and that, too, up to a much higher point than is at present attempted, might, without much difficulty, be attained among all classes of society. Children from every grade in society, those in the lowest charity-school, and those in the most fashionable college, should all be made to feel that sound Christian instruction, and sincere practical religious habits, were to be viewed as the primary and principal object of their education.

There are other objects, though of subordinate importance, which have their weight upon the habits and happiness of society. The invaluable system of Savings' Banks, is one of the greatest *moral* blessings to the country, and the nation must be for ever indebted to Bishop Sumner for the zeal with which he advocated their adoption. Provident Societies, acting as auxiliaries to Savings' Banks, are too important to be overlooked. Every thing productive of forethought and habits of frugality is to be viewed in the same light. The domestic education of females, particularly in the lower walks of life, is an object of infinitely too much consequence to be trifled with. In manufacturing towns, the temptation of high and early wages often causes their domestic education to be so neglected, that they are utterly ignorant how to conduct the commonest household charges, and when, therefore, they marry, their home is a scene of squalid wretchedness such as their condition and their earnings by no means justify. The bringing up the members of the same family to *different* occupations, so that no stagnation in the demand for any one species of labour may throw the *whole* out of employment, should be attended to. Premature marriages, under the influence of temporary high wages, is the bane of national improvement. Every evil, private and public, flows from it. Wretchedness, distress, pauperism, heart-broken desperation, vagrancy, drunkenness, and an early grave, are among a few of its fruits. A family of human beings produced amid utter pauperism, and sustaining a precarious existence in the lowest degradation, is another of its consequences. This is a point of Political Economy with which the *middle* orders of society are far better practically acquainted. That what will keep one individual in respectability, will not keep five in the same condition of life, is a fact so well understood, that its practical result, celibacy, is extensively apparent. But the corresponding fact, that what will fill one mouth will not suffice to fill five, is never calculated upon. Celibacy is almost peculiar to the middle and upper orders of society, yet the cause of it presses with much greater weight upon the lower. In the one case, it is a descent in rank and in comfort; in the other it is absolute starvation, or the miserable dole of parochial relief. S.

[Abridged from ARCHBISHOP WHATELY'S *Essays*.]

**SLOW BUT SURE JUSTICE.**—God's justice on offenders goes not always in the same path, nor the same pace; and he is not pardoned for the fault, who is for a while reprieved from the punishment. *Yea, sometimes the guest in the inn goes quietly to bed, before the reckoning for his supper is brought to him to discharge.*—FULLER.

## THE VALE OF BUTTERMERE.

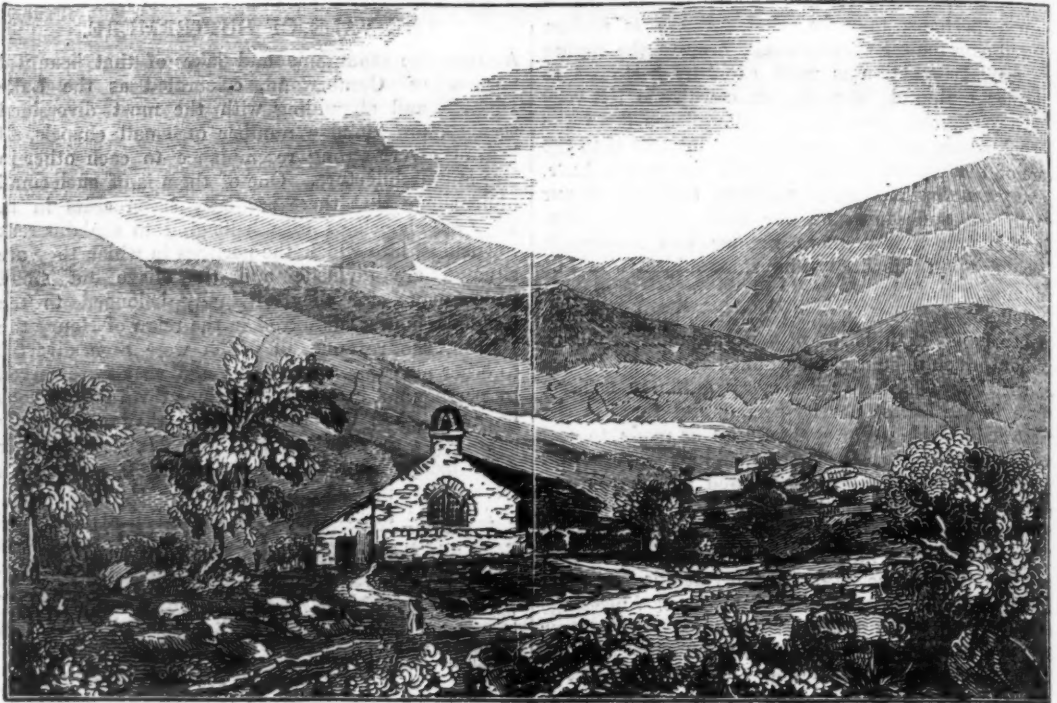
AMIDST the mountains and lakes of that beautiful portion of Cumberland, celebrated as the Lake District, and abounding with the most diversified scenery, are found a number of small chapels, all bearing a very strong resemblance to each other in size and architecture. One of them is of such small dimensions, that there are only seven seats in it. They are chapels of ease belonging to the different townships, into which the parishes in which they are situated are divided; and they have but small endowments, for they originally belonged to the religious houses, dissolved in the reign of Henry the Eighth, the revenues of which were then diverted to other purposes. A century ago, they were served by persons not in orders, but since then, the bishops have abolished this practice, and they are all now supplied with regularly-ordained ministers. Their emoluments have been increased by Queen Anne's Bounty and private munificence.

Amongst these chapels, is that of Buttermere, of which, with its adjoining School Room, we give a sketch. It is beautifully situated in a retired vale, in the parish of Brigham, nine miles from Keswick. At the time when its emoluments were increased by Queen Anne's Bounty, it was certified of the annual value of one pound.

In the Lake District there are eight principal valleys, diverging almost from one common centre, and separated by high mountain-ridges. Mr. Wordsworth says, that from a point between the mountains of Great Gavel and Scaw-fell, a shepherd would not require more than an hour to descend into any one of the vales. The few inhabitants of these vales enjoy, even to the present time, as happy a state as we can well conceive to be possible. My information was derived from a person, who, until a few years past, was a parish school-master, and he had full means of observation, for the remuneration of his labours consisted chiefly in taking up his abode for a week, by turns, at the different farm-houses.

Many of the farms belong to the farmers themselves, and have been very many years in their families. The farmers are called *statesmen*, or *estatesmen*, and some have considerable property, but they do not alter their habits when they get rich; I met a man driving his cattle, who was worth 20,000*l*. They all bring up their families to hard work, and in frugal habits; they use scarcely any thing beyond the actual necessities of life, and as they breathe a fine mountain air, they are almost universally healthy. Their personal appearance is good, their countenances have a fine cast, and some of the women are beautiful: but their chief excellence is in their moral habits; public crimes are seldom heard of, and they have few private quarrels. The families are mostly large, and my informant said, it was a pleasing thing to see the members of each one assembled of an evening, at their different in-doors employments; they would often beg of him to read to them, and sometimes the whole family would go with him to a neighbouring family, that he might read to both. The old fashion is still continued here, of the farming servants all living in the house with the farmer's family.

These inhabitants of the valleys have of late years become regular attendants at their chapels, and the Bible is well circulated among them. They are, as it were, shut out, by their locality, from the rest of the world, and as they have but few wants, which are all easily supplied, they are more free from the excitements of gain and ambition than the inhabitants of populous places, and but little subject to envy and discontent, or the contagion of bad example.



CHAPEL AND SCHOOL-HOUSE IN THE VALE OF BUTTERMERE.

They seem indeed to exhibit,

The old domestic morals of the land,  
Her simple manners, and the stable worth,  
That dignify and cheer a low estate.

The character of peace,  
Sobriety and order, and chaste love,  
And honest dealing, and untainted speech,  
And pure good-will, and hospitable cheer,  
That make the very thought of country life;  
A thought of refuge for the mind, detained  
Reluctantly, among the bustling crowd.—WORDSWORTH.

In Dr. Burn's *History of Cumberland*, published in 1777, this district is stated to have been the refuge, by means of its mountains and fastnesses, for the Moss-troopers, who, during the disturbances in the Borders, previous to the union of England and Scotland, committed continual ravages in that part of the country. "From this time, 1706," he says, "hostilities have gradually subsided, and as the generations which had been brought up in rapine and misrule, died away, their posterity on both sides have become humanized. The arts of peace and civil policy have been cultivated, and every man lives safe in his possession; felonies, and other criminal offences, are as seldom committed in these parts as in most other places in the united kingdom." It is added, in a note, "There is now remaining only one species of theft peculiar to the Borders, and that is, where men and women steal each other; they hasten to the borders, the kindred of the one side or the other rise and follow the fray, but the parties fugitive most commonly outstrip them, pass over into the opposite marche without any hostile attempt, get lovingly married, and return home in peace." I would here add a beautiful remark of Mr. Wordsworth, respecting the above mentioned Chapel of Buttermere. "A man," he says, "must be very insensible, who would not be touched with pleasure at the sight of it; so strikingly expressed by its diminutive size, how small must be the congregation there assembled, as it were like one family, and proclaiming at the same time to the passengers, (in connexion with the surrounding mountains,) the

depth of that seclusion in which the people live, that has rendered necessary the building of a separate place of worship for so few; a patriot calling to mind the stately fabrics of Canterbury, York, or Westminster, will find a heartfelt satisfaction in presence of this lowly pile, as a monument of the wise institutions of our country, and as evidence of the all-pervading and paternal care of that venerable establishment, of which it is, perhaps, the humblest daughter." M—T.

## ANNIVERSARIES IN NOVEMBER.

MONDAY, 11th.

ST. MARTIN.—The Festival of St. Martin was instituted in 650, and is one of the periods from which the quarters were heretofore reckoned, as they now are from Michaelmas, &c. He was the son of a military tribune, and compelled by his father to embrace the profession of arms, though, from his birth, the extreme meekness of his disposition had been remarked. When of age to follow his own inclination, he quitted the military profession, and withdrew into retirement, from which he was invited by St. Hilary. While Bishop of Tours, his success in converting the heathen was so eminent, that he is not unfrequently styled the Apostle of the Gauls. He died at the age of eighty-four, about the year 400.

WEDNESDAY, 13th.

354 *Pelagius*, the learned, but heretical, opponent of St. Jerome and St. Augustine, was born at Bangor, North Wales.  
1771 Bursting of the Solway Moss, by which an immense space of cultivated land was inundated with the mud and peat disgorged from this dreadful quagmire or bog.

FRIDAY, 15th.

1577 *Sir Francis Drake* sailed from Plymouth on his first voyage round the world.

SATURDAY, 16th.

1272 *Henry III.* died, in the fifty-sixth year of his reign, being the longest in the annals of England, except that of George III.

SUNDAY, 17th.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

ST. HUGH, a native of Burgundy, was born in 1140, and early patronized by Henry II., by whom he was made Bishop of Lincoln. He rebuilt the cathedral, and his remains were interred in it, borne to the shrine by King John and William King of Scotland, and followed by three archbishops and fourteen bishops. Many miracles are attributed to him, but his legend is less interesting than his true history,—full of virtue, piety, and liberality.

1558 *Queen Mary* died, after a reign of six years, a period of the English history filled with horror and persecution.  
1818 *Queen Charlotte* expired at Kew Palace, in her seventy-fifth year, having been for fifty-seven years a pattern of conjugal and domestic virtue.

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